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THREE ORIGINAL FULAH PIECES

IN ARABIC LETTERS, IN LATIN TRANSCRIPTION AND IN ENGLISH TRANSLATION

BY

THE REV. C. J. REICHARDT
OF THE CHURCH MISSIONARY SOCIETY FROM SIERRA LEONE WEST AFRICA.

BERLIN 1859.
PRINTED BY C. AND F. UNGER.

The arabic text of the origin of a great war that took place of late in the Fulah country is a copy from a Manuscript that was brought in the year 1857 to the Colony of Sierra Leone and bought by Muhammed Sāli a Fulah schoolmaster and interpreter.

The history of the origin and extension of the N. Western empire of the Fulahs is an oral tradition of Ibrahim, a man of property and much influence in Timbo, who visited the Colony of S. Leone late in the year 1857; it was penned on a slate by the above mentioned Muh. Sāli and afterwards copied by myself.

The poetic piece is a copy of a Fulah interpreter Tālibe-Sīse from an original text that was brought to the Colony early in the dry season of 1858. The owner refused to sell the original as it formed part of a paternal heritage. —

The latin transcriptions have been made exactly after the pronunciation as the ear would receive it and totally independent from the arabic version.

Every letter in the Roman transcriptions is pronounced as in German or Italian, except the following signs, which have a peculiar pronunciation according to the Standard Alphabet adopted by the Church Missionary Society.

ʿ corresponding to ع of the original, is pronounced softer than the arabic letter.

h̄ corresponding to ح of the original, is pronounced like the simple *h*.

χ	like	german *ch* in *Buch*.
ṅ	-	german and english *ng*.
ǵ	-	english *j*.
y	-	english *y* in *year*.
ṯ	-	arabic ط.
ḏ	-	„ ض.
ē̱	-	french *ê* in *fête*.
e̱		the same short.
ẹ̄	-	french *é* in *pré*.
ẹ		the same short.
ō̱	-	english *oa* in *broad*.
o̱		the same short.
ọ̄	-	english *o* in *no*.
ọ		the same short.
ã	-	french *an* in *plan*.
õ	-	*on* in *mon*.

I.

هاذا ابيات شيخنا جرط سعد دلن

DIʾI PULARŪǴI KO BẸ̄DI MỌ̄DI SĀDU DALLEṄ.

THESE FULARISMES ARE THE VERSES OF MỌ̄DI SĀDU DALLEṄ.

بسم الله الرحمن الرحيم صلى الله

١ جَنْكِى يُمُسِمِّ طَلِيسُلِدَلْ
٢ كُنُ سِلِنَ فِنْدِمُعْ عِدَوِلْ
٣ كَلَ مَيْطُ مُعَنْدَا فِنْدُمُعْ
٤ حِمُّ لُثَّ اِبِيطِ مُيِدِّ بُجَلْ
٥ مُنُسِلِنِ فِنْب عُهُوِ دِوِلْ
٦ جُلَتَا سَكَ يَلْتَ نُعُنْ كُبُرِلْ
٧ مُنُسِلِّنَ بِنْدِ عُوَا سِدِوِلْ
٨ يَلْتَنِى عَجِهَنَّمَ بَاوُ جُلَلْ
٩ رِرِتِيطُ اِكُوكَ عَلَا كُوَنَا
١٠ اَللّٰهُ صِبِرُطُ صِبَاجِ كَمَلْ
١١ عُنْوِالتُّدُ لِيْدِ اُيَنْجَ عِن
١٢ عُنْ بَنْتُطُ كَمُّ وُنَا تُكَلَلْ
١٣ عُسِنِيمَ عَنَقَّسِيبِجِ دِبُو
١٤ كُعُجُنْ قُودَلْ عُجِبَا بَاسَلْ
١٥ كُعُجُنْكِنْ رِوْ بَاسَلْ كُعَدِى

١٦ كُعُجُنْ جِدَّاِن عِلُو تُدِرَلْ
١٧ كُعُكُوطُ اِجَاطِ صِفَا كُوكَلْ
١٨ كُعُورُنْدُطُ كُرُدَنْ طَنْرِعَتَا
١٩ كُعَنَنْرُطُ نَنْدِ قَعَفِبِنِ كَطَلْ
٢٠ كُعُبِيرُطُ قِيطِ كُودَا بُوْ
٢١ كُعُهَلْ نُطُ حَالْ وُنَا طِنْقَلْ
٢٢ عُونَا جُنْحَرُفْ وُنَا جُنْصُوتْ
وُنَا جُنْعَرُدَلْ مَاسَكِنَلْ
٢٣ عُسِنِيمَ اِنَقَّسِيبِجِ دِبُو
٢٤ نُعُلَاتُو بَنْدُ نُنَكَّ كِبَلْ
٢٥ وَنْمِيَمْ عِوِىُّ اِوُنْدِ عَرَلْ
٣٦ كُوَنِى دَرَتَادْ اِجَاطِ صِفَا كُوكَلْ
٢٧ كُوَنِى لِمْتِنْدِ عَجَاتِ مُعْ
٢٨ كُوَنِى تَقُّقُلْ قُتَقَّا
قُوَنِى طَلْقُلْ قُطَلَا

وَتِمِيزُ زِنَا سَكَنن بَدُطَا   سَكَنُنْ هُوَّا وَتَيُوْتُ حَلَلْ
وَتَدَرْ جَنَنِنْكِ قَدَاغِمْتَقُلْ   وَتَبَلْدُ عِمَكَّ جَهَلْ عِتَوَلْ
لُقُّلْ فَرْجِيذِ جِنُوب وُنِى   بِيْدِلْ لِتَّبِيذِ عِيِمْب جُمَلْ
هِطِلُوْنْتَ وَبَلّ طُوَنْجُوا بُرْطِ   بِنُوبِ طِلُتَّ عِكِيذِ جِعَلْ
وَتَفَقَّتُ حُيْدِ عِهِدّ عِيِيت   دُسَهُوْدُ كِنذَنْ جَوْدِ نِفَلْ
وَتَوُنْ قِطُ اَلدُّنْيَا سِونَا   قَطُ عَلَّ وُنَا سَبُطُنْ نُجُتَلْ
كَلَقُوبِ كُفِقُّلْ اَلدُّنْيَا   وُنِ لَصْلِ مُعُنْ نَجَتَا يَوْتَلْ
عُنْبِيَّطُدْ حَاءِ عُجُولِ عُهُورِ   عُزَكِ عُحَجّ عُدُمْنِ بُدَوَلْ عُسُمَى
هَطِلَعَنْدُنْ اَلّ نُسَاتِيعُنْ   يَاوِيْد تُمُبْتُمْ يَلْقُدَرَلْ
هَوْرَ مُجّ عِبْنْطِ نُمَنْدِ كِدى   سِذِسْتِي مُجّ كُيِمْبّ مَلَلْ
سِذِسْتِي بُنْطِ كُيِمْبّ ثُمَلْ   كُنَافِقِتُنْ دُومِ تُثُمَلْ
هَوْرَفَتُّ نُلَنْدُوا نِيِنْمُعُنْ   حُلِ مَبْد اِبَاوُ عَدَاب كُجَلْ
وَتَتُونْتُ يَنْكِّنْ تِدِّنِطَى   وَتَلَاتُ عَبَنْظُ يِطَنْ مُّسِدَلْ
شَيْطَان هُطَامَ قَتُونْتَقُلْ   قَيَنَادِ هَطِلى قَابِيلَ مَلَلْ
وَتَفِرْتُ كُعَهْدِرَا وَتَبَنْ   وَتَجَنْفُ سِونْتَا نَافِقِ طَلْ
مَوْطُنْ يِرْمِيد عُجُلْبْ يُونْ   عِنْلَاطُمِعِنْ سَكِتَرْطُ نُلَلْ

وَتَفَنْتِنْ وُسُبَنْ سُرْكِنَقُلْ   وَتُسِمُ تَهُنْدُكْ مَا تُكِنَلْ
نُدَفِي كَلَدِلِع كُعَدِى اَلْفَجْرِ   سِسِتِّكِ لُرَّلْ وُتُّبِكِدَلْ
سَبُ بِقَّص عَلِيُّ عِلَقَّانِيُّ   فَدِّيمَ عِمَكِّ مُطَبِّ كِسَلْ
لَقَّانِيُّ حَرْمِنِ دَقْنِ عَلِيُّ   خُطِرَى عُنْ وُنْطُ عِبِيرِ وُمَلْ
وُمِ دَقْنْطُعُنْ حَرْمُنْطُ وُمَالِ   عُتُوبِ عُبِيبِتْ عُذِمْنِ كَدَلْ
نَقْضُمْ لَابَلْ كَلَقُوبِ مِجِي   حَقِّي عِفَرِّضْ كُبَاوُ نُمَلْ
حَجَّنْ اَللَّهَ سِشَرْطِ قَسِي   وَتُوورُ مَدِينَ نَهَلْ عِقَرَلْ
رِجُورَ مُحَمَّدُ صَلَّى اللّٰهُ   عَلَيْهِ وَسَلَّمَ تُوطُ جُهَلْ
تُرْهُوبِ كُيِدَطَّا فُوْ عَدَجَيْ   كُعُهُوطُ بُرَلْ سَكِنْتُرْطُ نُلَلْ
كُعُبِرْطُ تَقِيفُ قُدُوْ عِقُلِي   كُعُيِدَطُّ يِطَاطُ بِدَنَاطُ بُرَلْ
رِوْ سُنَّ مُحَمَّدُ بِسَلْ بِدْعَ   كُنْقُلْ كُوقَلْ سِعَفَالْ مَلَلْ
وَتَشِيدُ عِمُجُبْ بِبُتّبِلِسَلْ   طَلْمَجُبّ جِمْتِنْ جُنْعَنْدَلْ
وَتَتُوجُ مِلُوْ وَتَوَلُّ عِتُوجْ   سِمَلْكِسطَى طُتَوِيدِ لَزَلْ
وَتُونْ عِمِسَلْ بُنْ بُوتُ جَبِي   وَتُونْ مَبْدَلْدِ رَوَاُدْ دُتَلْ
بُنْ سُقِّي بُوتُ رِعَيْ كُتَوَا   يَبِ جَوْلُمَ سِنْبِ جِلُو مَبْدَلْ
بَرِدَّ دُورَتْ نُوبِيّى دُتَلْ   قَيُقَلْبِي جِيبِ نُبِلْمَنِقَلْ
قَتَرَارِ عِتُوج نُيُمْنِتِرِى   جَبَنْطِ جُوعِطِطِ جُلْدِ نَبَلْ

وَتَمِيزُ زِنَا سَكَنِن بَدُطَا　　　سَكَنِنْ هُوَّا وَتَيَوْتْ حَلَلْ
وَتَدَرْ جَنَنِنْكِ قَدَاغِمَتَقُلْ　　　وَتَتِلْدُ عِمَكٌّ جَهَلْ عِتَوَلْ
لُقُّلْ فَرْجِيذِ جِنُوبْ وُنِي　　　بِيْدَلْ لِتِّيذِ عِيِمْبْ جُمَلْ
هِطُونْتَ وَبِلّ طُوَنْجُوا بُرْطِ　　　بِنُوبِ طِلُتَّ عِكِيذِ جِعَلْ
وَتَفَقِّتُ حُيْدْ عِهِدّ عِبِيبِ　　　دُسَهُودْ كِنْدَنْ جَوْدِ نِفَلْ
وَتَوُنْ قِطُ اَلدُّنْيَا سِوُنَا　　　قَطُ عَلَّ وُنَا سَبُطُنْ دُجُتُلْ
كَلَقُوبِ كُقِقُّلْ اَلدُّنْيَا　　　وُنِ لَصُلِ مُعُنْ دَجَنَا يَوْتَلْ
عُنْيِتَّدُ حَاءِ مُجُولِ عُهُورِ　　　عُزَكِّ مُحَجّ عُدُمْنِ دُوَلْ عُسُمَي
هَطِعَنْدُنْ آلّ نُسَاتِيبِعُنْ　　　يَاوِيدْ تُمْبُنْتُمْ يَلْقُدَرَلْ
هَوْرَ مُجّ عِبُنْطِ نُمَنْدِ كِدِي　　　سِذِسْتِي مُجّ كُيِمْبّ مَلَلْ
سِذِسْتِي بُنْطِ كُيِمْبّ ثُمَلْ　　　كُنَاقِقِتُنْ دُومِ تُثُمَلْ
هَوْرَفَتُّ نُلَنْدُوْا نِبِينِمْعُنْ　　　حُلِ مَبْد اِبَاوُ عَدَاد كُجَلْ
وَتَنُوْنِتُ يَنْكِّنُ تِدِّنِطَي　　　وَتَلَاتُ عَيَنْظُ يِطَنْ مُّسِدَلْ
شَيْطَانِ هُطَامَ قَتُوْنِتَقُلْ　　　قَيَنَادِ هَطِي قَابِيلَ مَلَلْ
وَتَفِرْتُ كُعَهْدُرَا وَتَبِنْ　　　وَتَجَنْفُّ سِوُنْتَا نَافِق طَلْ
مَوْطُنْ يُرْمِيد مُجُلْد يُوْنْ　　　عِنُلَاطُبِعِنْ سَكِتُرْطُ نُلَلْ

وَتَفَنْتِنَ وُسَبَنْ سُرِكِنَقُلْ   وَتُنسِمُ تَهُنْدُكَ مَا تُكِنَلْ

نُدَفِي كَلَطِعِ كُعَدِى ٱلْفَجْرِ   سِسِسِكَ لُـرَّلْ وُبُكِطَلْ

سَبُ فِقَّص عَلِيُّ عِلَقَّانِيُّ   فَدِّيمَ عِمَكِّ مُطَبِّ كِسَلْ

لَقَّانِيُّ حَرْمِنِ دَفْنِ عَلِيُّ   حُطِرَى عُنْ وُنْطُ عِمِيرِ وُمَلْ

وُمِ دَقْنُطُعُنْ حَرْمِنْطُ وُمَالِ   عُتُوبِ عُيِيبَ عُذِمْنِ كَطَلْ

نَفْضُمْ لَابَلْ كَلَقُوبِ مجِى   حَقِّى عِفَرِضْ كُبَاوُ نُمَلْ

حَجُّنْ ٱللَّهَ سِشَرْطِ قَسِى   وَتُوورُ مَدِينَ نَهَلْ عِقَرَلْ

رِوْجُورَ مُحَمَّدُ صَلَّى ٱللَّهُ   عَلَيْهِ وَسَلَّمَ تُوْطُ جُهَلْ

تُرُهُوبِ كُيِدِطَّا فُوْ عَدَجَىْ   كُعُهُوْطُ بُرَلْ سَكِتُرْطُ نُلَلْ

كُعُبِرْطُ تَقِيفُ قُدُوْ عِقْلِىْ   كُعُيِدِطُّ يِطَاطُ يِبَنَاطُ بُرَلْ

رِوْ سُنَّ مُحَمَّدُ سِلْ بِدْعَ   كُنْقُلْ كُوقَلْ سِعَفَالَ مَلَلْ

وَتَشِيدُ عِمُجُّبِ بُبَّبلِسْلْ   طَلْمَجُّبِ جِمْتِنْ جُنْعَنْدَلْ

وَتُنُوجِ مِلُوْ وَتَوَلُّ عِتُوجِ   سِمَلْكِبسَطَى طُتَوِيدِ لَزَلْ

وَتُونْ عِمِسَلْ بُنْ بُوتُ جَبِى   وَتُونْ مَبْدَلْبِدْ رَوَادُ دُتَلْ

بُنْ سُقَّىْ بُوتُ رِعَىْ كُتَوَا   يَبِ جَوْلُمَ سِنْبِ جِلُو مَبْدَلْ

بَرِدَّ دُوْرَتَ نُوبِّى دُتَلْ   قَيُقَلْبِى جِيبِ نُبِلْمَنِقَلْ

فَتَرَارِ عِنُوجِ نُيُمْنِتَرِى   جَبَّنْطِ جُوِعَطِطِ جُلْدِ نَبَلْ

وَتَنْشِيمُ عَجُلْبَ جَمَا عَجُـمَ   هَآءِ وُنْدِ عِضْرِكِ بِيدُ مُجَلْ
وَتَبُلْدِنْ بِيْتَ اَللّٰهِ حُـدَنِى   بِيْتَ الشَّيْطَانِ قَيِدّ بُـتَنى
قُلِ هِيِقِ عِطْنْكَ فُجُلْبَ جَمَى   بِرِ جَمْبَ بُتُى يَرَ تَـلْـدَ دِوَلْ
وَتَطَبِّرِ عَرْسَكِ فَنِّ جَمَا   وَتَـوِيْـدِوَلْ طَبَّاب فَـنَـلْ
وَتَذِكُّ كِبَلْ كَلَطُنِ كُكِبَلْ   وَتَذِكُّ فَتَلْ كَلَطُنِ كُفَتَلْ
هِيوِى دِ كِبَلْ وُنَكِدّ فَتَلْ   هِيوِى دِ فَتَلْ وُنَكِدّ كِبَلْ
هِبِقَلْ فَطِ الاَخِرَ طُنْكُ فَتَلْ   فَنِقَلْ هِبِ الاَخِرَ طُنْكُ كِبَلْ
وَتُوِنْ كَطُلْزَكَّ فَرِضّ مِبَـلُو   سِعَفَالَ كِسَلْ وَتَطُوْ عَسَكَلْ
كَلَطُوْطُطِ هَنْدِ نُسُنِّ بِيِمُ   تُبِيبِتِ جَهَنَّمَ كَدّ جُمَلْ
سِكُمُومِ طِدَمْبُتُنْ طِجُرُوا   طِوُلُوا سَكِتُلْ طِرُتُّوا قَرَنَلْ
اَللّٰهُ نُرِنْتِنِ جُلْدِ عِزَكَّ   مُشْرِدِرِى هَبِرِيمُ كُرَلْ
سِعَرِى رَمَضَانَ نَجِرْدُ دِوَلْ   وَتَبِيدِرْ عَلَّ عِمَيْمُ تِرَلْ
حِدُصَّ نُنُوبُ دُسَمِّنَ فُوْا   شَيطَانُ نُدُبَّا حَا تُتَنَجَلْ
سِلْ جُورِ عِبَدِّ عَجَمْبَ حَرَمْ   سِوُنَالِ كُعَيِّنِمَا وَتَحَلْ
وَلِنْمُ تُعَرَنْدِ نُحُورَى فُوْا   بَقِ بَلْقُ دَرَلْ حَا جِمَّ دَرَلْ
طُلُنْ يِمّ دُفُوْا سِوُنَا جُنْ تَيْرِدْ   فَنْتُ نُجُكَّ عَدَاب قَسَلْ
سِعَرِى اَلْفَجْرِ عِمَعَ وَتَجَمْ   وَتَيَمْ وَتَبِيمُ عَدَاب مُتَلْ

قُمْطِلِنْ اَللّٰهُ مَلَايِكَعِنْ   عِنْلَابِ عِدِفْنِ عِيَلْقُ دَرَلْ
عِوَبِلِّ قَبْرُ عِلِبْتِمُعُنْ   عِنَكِيرِ عِمُنْكَرِ جُنْ تَنْدَلْ
حُلِ جُومَ عَاتَّبِمَا عِدَلِلْ   حُلِ دِينَ عِقِبْلَ وِعَا عِكِذَلْ
اَللّٰهُ مُحَمَّدُ قُرْآنَا   اَلْاِسْلَامُ اَلْكَعْبَةِ قَدُّ بِبَلْ
بِرُقَى كُبْوِيبْ جِبِيمَ مَلَلْ   كُبْ يَجُّبْ قَبْرُ بِرَوْنِ تَلْ
يَا رَبِّ مِنْزِكِمَ نُوْنَتِّمِنْ   جَابَادِ تُقَبْرُ قَفِيبِتِ كُلُلْ
سِعَلَاتِ مُعَنْدَا فِمْبِمُعُ   كُوَقِيْنَ عُشُغْلِزُنُوا عِدِمَلْ
عُوِعَيْبِ عُعَنْدَا فُوْ عُوِعِي   وَتَعَنْدُ بِبِيرَمُ جَنْدِ بُلَلْ
كَلَ يِمْبَّ عَجِنَّ سِوَلَّدِرِي   دِنْبُلْدِ بِدِلِّنْتَادِ جُبَلْ
بِتِّي اَلْقَبْرُ عِمَكُّ وِتِلِي   جَهِ بُلِّ عِمَكُّ وِتِلِي دُجُنَلْ
عُهُمِي طُنْ هَادِ تَقِيفُ دَرِي   وِرْلِيمُ تُبِيبِتِ عُلُتِّرَقَلْ
يَا جُومَنْ جِيطُ تَقِيفُ مُعُ   دَنْدِرْ كَلَ جُلْطُ طُمَاطَ بُرَلْ
وَتَنْشِبِرُ عِلَابَلْ حَا أَبَدَا   كَلَوَقْتُ سِهِبِوِي جُلْدُ جُبَلْ
اَلْفَجْرِ سِفِيرِي جُلْ صُبَحَ   جُلْ صَلِّفَنَا سِعَرِيمَ جَوَلْ
جُلْ عَصْرِ سِنَاقِ عِقِيبِطِ فُتِي   يَدُّرْ فُتُرُوا جُلْ بَاوُ مُتَلْ
جُلْ قِيبِذِ سِتَوْدِ مُتِي شَفَقِ   نَافِيلَ عِوِتْرِمُعُنْ وَتَطَلْ
كَلَ طَلْدُطِ هَاعُ عُوِي عُسُمَيْ   هَاعِ وُنْدُ عُذُكَّدِرِينْ دِوَلْ

وَنَمَيْمُ عُوبِى عُونْدَ عَرَضْ   دَرْتِيطْ عِذَاتِ عِذُنْتَبِتَلْ
عِذِحَاذِ عُونْدِمُ جُنْ نِحَفُوْا   دُوْلِبْ نَنُ جَامْ بُطَلْ عِمُتَلْ
مَاوِنْدِ زَمَانُ نُمُبْتَمَمَا   نُكُّورِ وَ عَالَمَ جُنْ بُطَّلْ
كُوَنِى لِمْتِنْدِ عِذَاتِ مُعْ   عِصِفَاذِ عِكُودِ عِذُكُّدِرَلْ
وَنُوَطُّدِرَلْ جُذُعُوجِ عِذَاتِ   عِبِهُوْدِ عِبَسُوْدِ وَ وَلُّدِرَلْ
مَاوُدُدِ ذَاتِ وَوُنُّكِعَنْ   عِصِفَاذِ عِكُوطِ عِصِيرُدِرَلْ
رِيوَنْ جُنْ عَالَمَ رُنْكِبِ فُوْا   كُوَنِى تَقُقُلْ مُوِيَالِ تَقَلْ
رِوْ مَدْبِرُفُوْا عِكُنَنْدِ عِطُنْ   وَنُقِذِّ عِقُقْبِرِ وَ وِلْسِدَقُلْ
رِوْ مَيْدِ عِمَكُّ عِفَاطُدِ وَوُمْدِ   عِمُومُ صِفُرْدِ مُطُن كَلَ طَلْ
تَقُقُلْ كُنَقَا طَلُقُلْ كُتَلَلَى   دَقُرِى وَ مُحَالَ عِعَيِّنَقُلْ
وَجِبِنْ عِنُلَابِ بِفُوْا قُمْطَلْ   حُوَلَارِ كُنِى يُتِنْدِ نُلَلْ
كُمْحَالِ عِمَبِّ فِنَادِ عِذَنْقِّ   عِسُوطُدِ بِنَدَاقِلْ يَمِرَلْ
دَقْنَنْبِ عَرَضْ بَنْدِنْكِ كَلَهْ   كُوَنَا كُنْرِيوَ عِمَبِّ كَمَلْ
دَقْنَنْبِ وَ بِيبِدِ سُودُدِ زَوْدِ   عِذَمْدِ عِبَرْدِ عِمِدِ حَلَلْ
عِوَ نُبْقُلْ بِجِتُقُلْ كُوَنَا   كُبْنُلْدَاطُنْ عَدِتَادِ كَطَلْ
رِيوَنْبِ وَ جِنَّ جِزَمْ عِبَرَضْ   بَحْ بُنْدَا مُومُ عِفِكُّرِنَلْ
يَعْقُوبَ وُمَالِ كُجُدِّ فَلِى   اَيُّوبَ وَطَالَ وَطَالِ نِفَلْ

بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ

جَنْقِى يُمْسِبّ طَلى سُلِدَلْ　　كُنُسِلّنَ فِمْدُمُعُنْ عِــدُوِلْ
كَلَمَبِيْطُ مُعَنْدَا فِمْبِمُعُــنْ　　هِمُ لُتّ عِبِيبِتْ مُبِدّ بِجِلْ
سِمُسبِلّنِ فِمْبِ عُوّاسِ دِوَلْ　　يَلْتَىْ عِجَهَنَّمَ بَــاوُ جُــلَــلْ
سِمُسِلّنِ فِـمْـبِ عُحُــوِ دِوَلْ　　جُلَتَا سَكَ يَلْتَ نُعُمْ كُبُرَلْ
رِوِتِبِيطُ عِقُوَقَ عَلَىٰ كُــوَنَــا　　اَللّٰهُ صِفُرْطُ صِفَانِ كَــمَــلْ
عُنْ وِبِنْتُطُ لِبِيْدِ عُبَدّنِــعِــنْ　　عُنْبَنْتُطُ كَمُّ وُنَا تُقَلَــلْ
عُسِنِيمَ عِنَقَّصِبِيِيــذِنِــفُــوْا　　كُعُذُنْ قُودَلْ عُجَبَى بَــاسَلْ
كُعُذُنْ قِنُ رِوُ بَاسَلْ كُعَدِى　　كُعُذُنْ جِدّابِ عِلُوتُــدِرَلْ
كُعُذُنْ دِرْتَابِ عِذَاتِ مُعُــنْ　　كُعُقُوتُ عِذَاتِ صِفَا كُوقَلْ
كُعُ وَوَرْطُ بَوْطِ عُمُوِيِرِ مُيْــدِ　　عُعَنْدِرِ عَنْدَلْمَــكُّ قِــنَــلْ
كُعُ وِرْنُطُ قُرْدَنْ طَنْ رِّعَتَــى　　كُعُ نَنْرُطُ نَنطِ قَفِيبِتِ كَطَلْ
كُعُ بِيِرْطُ قِيطِ كُووِدَا فُــوْا　　كُعُ هَلْدُطُ حَالَ وُنَا طِنْقَلْ
قَوَقِى جُنْ حَرْفُ وُنَا جُنْ صُوْتْ　　وُنَا جُنْ عِرْدَلْ مَا سَكِتَلْ
كُمُحَالِ عِوُنُّطُعِنْ بَــاسَلْ　　كُوَنِى بُطّلْ كُوَنِى كُوبَلْ
كُوَنِى بِرِدِرْبِ عِعَالَمَ فُــوْا　　نُعُ لَاتُوا بَنْدُ دُنَقِّ قِبَــلْ

هٰذا ابيات شيخنا جرط سعد دلبن

Gáṅge, yūmusíbbe, dale̱, sólindal,
kó̱no, selina, fíndemoʾo̱ṅ, e̱ déwal,
Kala maito, moʾánda, findemuʾu̱n
hímo lūta, e̱ yīte, mo yétti, yoḱal,
Si mo, selini, finde, o wāsí, déwal,
yaltai, e̱ ǵahánnama, bāwo, ǵólal,
Si mo selini, finde̱, o ḱūwi, déwal,
ǵo̱latā, sága yálta, nuʾúṅ, kóbural,
Rewetē̱do, e̱ gó̱ṅga, Allāh, kowónā
Allāhu, sifórto, sifáǵi, kamál.
Oṅ wé̱ptudo, lē̱di, o yányani, ʾe̱ṅ
o bántudo, kāmu, wóna, togalal,
O senīma, e̱ nákasiyē̱ǵi, ni̱fou
ko̱ʾo ǵoṅgō̱tal, o ǵaba, bāsal,
Koʾo ǵoṅ gē̱nu, rē̱ʾu, koádi, bāsal,
koʾo ǵoṅ hetāde, e̱ lū, dóndiral,
Koʾo ǵoṅ dartāde, e̱ ǵā̱timuʾu,
koʾo gō̱to, e̱ ǵāti, sifā, kūgal,
Koʾo wauruto, baute, o mō̱iri, mo̱ide
oʾándiri, ʾándalmako, génāl.
Koʾo wúrdudo, ṅgurdaṅ, ndaṅrēʾatā̱
koʾo ṅárudo, nánde, kafē̱ti, katāl.
Koʾo yīruto, gīte, ko wō̱da fou
koʾo ḱáldudo, ḱāla, wonā, deṅgal,

Ka waṅa̱, ġoṅ ǩa̱rfu, wona̱, ġoṅ s̱aūto
wona̱, ġoṅ árdal, má̱, sākital,
Ko mohāli, e̱ wónudoẹṅ, bāsal
kowánı̱, bútal, kowánı̱, kūbal,
Kowánı̱, yerondírde, e̱ ālama, fou.
No᾽o lādo, bándu, nduṅáṅgi, gébal.
Wáno maire, e̱ wẹ̄yo, e̱ wónde, arás,
dartīdo, e̱ ġāti, e̱ ġóṅ, tabital,
E̱ ġihādi, e̱ wónde,mo ġoṅ ġi,ha fou
dou lẹ̄i, nāno, nyāmu, butal, e̱ mutal,
Ma wónde, ġamānu, no móbta,mama̱
nokūre,wa ālama, ġoṅ butal,
Kowáni, limptínde, e̱ ġātimu᾽u̱n
e̱ sifáġi, e̱ kūde, e̱ ġokón,diral,
Wanowa, dúndiral, ġus᾽ūġi, e̱ ġāti,
e̱ hẹ̄ude, e̱ baude, wa waldún,diral,
Ma̱ wọdude, ġāti, wa wónuki,eṅ,
e̱ sifáġi, e̱ kūde, e̱ sẹ̄ron,diral.
Rı̱waṅ, ġoṅ ālama, roṅkẹre, fou,
kowáni, tágugol, moyāli, tágāl,
Rīu, maġẹre fou, e̱ konándi, e̱ duṅ,
wáno géġi, e̱ ṅoṅre, wa wélsin,dagol,
Rīu maite, e̱ máko, e̱ fádude, wa wúnde,
e̱ mūmu, sifórdemo, dúṅ kalla, dál,
Tágugol, ko tága̱, dállugol ko,dálla̱
dagorī, wa muǩāli, e̱ áyina,gol.

Wáġibin, e̱ nulābe, be fou, ġómdal
ǩo̱lāre konī̱, yotínde, nulál.
Ko maǩāle, e̱ mabbe, fenānde, e̱ ġá,ṅfa
e̱ sūtude, dendáṅgal, yāmiral,

Dagnámbe, áras, bandínke kalla,
kowóna, kono rīwa, e̱ mábbe, kamál,
Dagnámbe, wa yē̱yude, sō̱tude, nyaude,
e̱ nyámde, e̱ yárde, e̱ mémde, ħallāl.
E̱ wa nō̱ingol, yē̱ǵidugol, ko wóna
kobe nuldā̱-dū, aditāde, kamál.
Rīwāmbe, wa ǵinna, ǵísam e̱ báras
páħu, mbúndaṅ, mūmu, e̱ fē̱korinal.
Yaʾakūba, wumáli, ko ǵúti fallī̱
Ayūba, wadāli, wadāli, nefāl.
Gómdiṅ Allāha, malāika,eṅ,
e̱ nulābe, e̱ défte, e̱ nyálgu darāl,
E̱ wa,bíllē̱re kábru, e̱ lē̱bdemuʾu,
e̱ Nakī̱ri, e̱ Mú,ṅkari, ǵoṅ lá,ndal.
Ħólli, Ǵō̱ma, e̱ anábimā, e̱ dallīl,
holli dīna, e̱ kíbla, wiʾā̱ e̱, kényal,
Allāhu, Muħámmadu, Guorānā,
elislāmu, alkaʾábati, kando pipál.
Be rúkā, ko be wībe, ħebīma, malál
ko-be-yányō̱be, kábru, be raunina dāl.
Yā rábbi, mi tórrikema, nē̱únaṅ, meṅ
ǵābāde, to kábru, kafē̱ti, kulól.
Si olādi, mo ʾánda, findemuʾu
kówa gaịna, o soχlirnō̱, e̱ démmal,
Owīʾāibe, oʾánda fou, o wīʾe̱,
wō̱da ʾandu, be pīramo, ndyē̱rndi, bolál.
Kalla yímbe, e̱ ǵīna, si wállundirī̱
dembólde, be dilintānde, ǵubal.
Bíde̱, alkábru e̱máko, waddē̱
ǵáhe bolle, e̱máko, waddē̱ dóǵotal.
O hummē doṅ, hānde tagē̱fou, darī̱
wē̱rlē̱mo, to yīte, o lutiraṅ,gal,

Yā Ǵọman, ǵẹ̄ido, tagẹ̄ fōu, muˀu,
dander, kalla ǵúldo, domāda, burál.
Wọda sẹ̄ru, ẹ lābal, hā, ábadā,
kalla wáktu, si hẹ̄wi, ǵúldu, ǵubál.
Alfáǵri, si fẹ̄ri, ǵul súbaňạ
ǵul, sállifa,nā si, arīma, ǵawál.
Ǵul ásri, si-naňge, ẹ gīte, fọtī,
yáǵor, fúturo, ǵul bāwo, mutál.
Ǵul kẹǵe, si-taude, mutị̄-safáǵi,
nạfīla, ẹwídrimuˀūn, wọ́da dal.
Kalla dáldodi, hāˀo ūwẹ, osūmai,
hāˀe wó,ndo, oǵókindirīno, dewál.
Wọda sẹ̄ru, ẹ ǵúlde, ǵámā, ẹǵuma,
hāˀe wóndo, ẹ sorríke, bẹ̄du, múnyal.
Wọda bóldiň, baitu allāhi, ňọdā
baita assaitāni, ka yīte, butā.
Ňguli hẹ̄ge, ẹ doňka, ka ǵúlde, ǵamā̱
buri nyámde, butọ̄ yárra, tẹ́lda, dewāl,
Wọda dábbẹre, árseke, fánnẹ, ǵamā,
wọda wopu, dewal, dabbā̱,dẹfanál,
Wọda ǵíku, kebál, kalla dúň ko, kebál
wọ́da ǵíku, fadál, kalla dúň ko, fadál.
Hẹ̄wị dé kebal, wóni ká,de fadal
hẹ̄wi, défadal, wóni ká,de kebal.
Hébigal, fádi ilāχira, dúňko fá,dal
fádigal, hébbi ilāχira, dúňko ké,bal,
Wọd̄a won, ganyo, ǵạka, farissa, melẹ̄ú
si ˀāfāla, kisál, wọdá dow, ˀásakál.
Kalla doudodi, hande, mo su,niro, yẹ̄mo,
to yīte, ǵahánnama, káddi, ǵumál,
Si ko mūmi, didámba, motoň, dítyurọ̄
denō-wulọ, sákitól, dorutọ, gáranal,

Allāhu, no réntini, ǵúlde, ẹ ǵaka
Mo sẹrndíndiri, habirẹ̄mo, kúrral,
Si arị, Ramasāna, tatyírndo, dewál,
wọda yédir, Alla, ẹ mairu, terál.
Hindu sunna, ǵunūbu, ndu sámina, fou
Saitāne nodúmba, hā, dotaǵál.
Selnyọ̄re, ẹbáti, ẹ nyámde, ḱarám,
si wonāli,́ ko ayinema, wọda ḱál.
Walinór to, aráṅde, no ḱọ̄ra, fōu
baki nyálgu, darál, hā ǵéma, darál.
Nduṅ yọ̄ma, ndu fou, si wónạ, ǵoṅtáirudi,
fando, no ǵọ̄ka, ʿadāde, gasál.
Si ari, alfáǵri, ẹ máʿa, wọda nyám.
wọda yar, wọda mẹ̄mu, ʿadāde, mutál.
Wọda fántiṅ, wúsbaṅ, súrkinagol,
wọda simmo, to hónduko, mā to kinál.
No dágị, kalla diʿi, ko adị, alfáǵri
si síme, ko lúrral, wóbuki, dál.
Sabu kísa, ʿAlīyu, ẹ Laganīu,
fadima, ẹmáki, modábi, kisál.
Laganīu, ḱármini, dágni, ʿAlīyu,
hodira, oṅ wondo, ẹ mẹre, womál.
Wómi, dagnóduʿuṅ, ḱarmíndo, womāli
utūbi, oyīti, oyímni, kamál.
Nafsor, lābal, kalla gọ̄bi, mẹḱé,
ḱáke, ẹ farissa, ko bāwo, ǵumál.
Haǵaṅ, Allāha, sisárdi, kasí,
wọda wọ̄ru, Madīna, ǵahal ẹ, garál.
Rẹu ǵūra, Muḱámmadu, sal Allāhu
ʿalaihi, wasállama, taudo ǵóhal.
Torohōnde, ko yītạ fou, ʿadánye,
koʿo hẹudo, burral, sakitórdo, nulal,

Koɔo burdo, tagẹfou, ko dou, e̱ ko lẹ̄i
koɔo yído, yidādo, yidādo búral.
Rẹ̄u súnna, Muh̄ámmadu, sel bedeɔá̱,
kóngol kūgal, si ɔafāla, malál.
Wọda sẹ̄du, e̱ móttube, bombe, le̱sé̱l
dál mágube, nyémdiṅ, ġoṅ ɔándal.
Wọda tọ́nyu, melẹ̄u, wọda wálu, e̱ tọ̄nye,
si málkiseda̱, to tawẹ̄de, laġál.
Wọda woṅ, e̱ mis̱al, bónno būto, nyábbi
wọda woṅ, mabdálde, rawāndu, tutál.
Bónno sóṅgai, būto rẹ̄ɔai, ko táwa̱,
nyábbu ġaulora, se̱mbe, ġilọ̄, mabdal.
Báre ráta, duwúrta, no wẹ̄ya, tútal
kāigal,yī ġībe, no yilmani ṅ,gal.
Fa tarāre, e̱ tọ̄nye, no yomnítirẹ,
ġapánde, ġoẹ̄didi, ġúlde, ġábal.
Wọda mīġo, ġīna, saga nom, bádota̱
sága noṅ, hūwā, wọda, yaudu, h̄alál.
Wọda dar, ġananiṅke, ka dáχmi,dagol
wọda teldu, ẹmáko, ġahál, e̱ tawál.
Luṅgol farġēġi, dyinọ̄be, wóni̱
bẹ̄dal letẹ̄di, e̱ yímbe, ġumál.
Hidi wónta, wa pe̱lle, diwánġo, bórde,
be tūba, di lūta, e̱ kẹ̄ġi yiɔál.
Wọda fágito, hoinde, e̱ hídi, e̱ yīte
ndu sahwúndu, kíntyaṅ, yaudi, nifál.
Wọda woṅ gído, adúnya̱, si wóna̱
gányo Allāh, wona̱, sabudō, doġatal,
Kalla gọ̄bi, ko gigol, adúnya̱
woni láslimuɔun, daġata̱, yaudal.
Oyédudo, h̄āɔe o ġūli, o họ̄ri, o haġi
o ġáki, o dúmni, dewál, o sumai̱.

Hádi ʾandon, Allāh, no sāte,eṅ,
nyā woide, to móbturu, nyálg̱u dara̱l,
Haura, motti, e̱ bondi, no mándi, kade
si ǵisti, motti, ko yimbe, malál.
Si ǵisti bóndi, ko yimbe, ǵumál,
ko nāfigi, tuṅ dú̱mi, to ǵúmal.
Haura fátu, no lándo, nē̱nemuʾun
k̇ólle maite, e̱ bāwo, ʾadāde, láǵal.
Wo̱da tọ̄nido, yáṅkino, tédinedā̱
wo̱da lādo, ʾanyándo, yīta̱, músidal.
Sāitāne, hoḍāma, ká, tonítagol,
gayanādi, háddi̱, kabīla, malál.
Wo̱da firtu, ko ʾahadúndira̱, wo̱da feṅ
wo̱da ǵáṅfo, si wónda, nāfigi dál,
Mauduṅ, yurmē̱de, e̱ ǵúlde, yo woṅ
e̱ nulādo,meʾeṅ, sakitọrdo, núlal.

OF GOD ALONE.

Read oh mankind! forsake this vain world; 1
Strengthen your faith with prayer. —
Every deceased, who knows not his God, 2
is left to the fire; let him speak out, who can deny. —
He, who professes faith and forgets prayer; 3
may come out of hell after he went there. —
He, wo professes faith and offers prayer; 4
shall not go tho hell; far from it, this is the best. —
No worship of any God, but of the true God; 5
of Him, who is perfect in rule and command. —
He laid out the earth and widened it for us; 6
he set up the heavens without support. —
He is elevated above every loss; 7
he is the life himself, he will never die. —
He is the everliving God from the beginning; 8
the end flees before him, existence has none equal. —
As to His own self he stands alone; 9
as to his words and works He remains unattained. —
His mere will suffices to do what He likes; 10
Through the excellence of His knowledge, he knows
every thing. —

11 He lives a life without end;
he hears as with ears and what can hinder him. —
12 His eyes behold every thing that is made;
he speaks out and yet he wants no tongue. —
13 He can do without writing, nor does he want words.
A front He possesses not nor a back either. —
14 Never will our maker take an end;
eternal as his beginning is, so is His end. —
15 There must be a similarity between Him and the whole creation;
He must be a body that requires a shape. —
16 Wonderful as is the lightening on high;
yet has He like that a place, where He stands. —
17 His presence is every where in heaven and on earth;
to the right hand and to the left, from the rising of the sun till to the going down thereof. —
18 Whatever time there was, He will bring it back;
both earth and its creation from the beginning. —
19 As is the counting up of His qualities,
one after the other by words and deeds;
20 so is the summary of each of His parts,
a fullness of powers united. —
21 Where is there any body like Him who made us;
in words and deeds so distinguished?
22 Remember the Lord of creation helpless man;
things that are and those that are not, are his doing. —
23 Remember him ye infidels and all ye who are like them;
all ye sleepy, slothful, who forget Him. —
24 Remember Him ye dead, ye deaf and blind and dumb;
to Him tell all your cares, leave all the rest to Him. —

As creation is, thus He created it; 25
and nothing exists what He has left undone. —
The things that are allowed and those, that are forbidden, all of them are we sold.

OF THE PROPHETS TILL TO THE LAST DAY.

Also all the Prophets must be believed; 26
the faith is the message, they have to proclaim. —
Lie and falsehood is not of their part; 27
so as to hide any thing that God has said. —
A man may take himself to any work; 28
but not to that, which is forbidden, that is the law. —
. . . . 29
. . . .
Sleep and forget they may; but not — 30
the Revelations made of old, that is the right. —
If thus they live, they may not be touched, from crazyness, leprosy and swelling; 31
Nor from blindness dumbness and life's untimely decay. —
Jacób was not blind, his eyes did not fail; 32
Job never did an unholy thing, no never. —
Believe in God and the angels all; 33
the prophets the books and the last day. —
In the straithness of the grave, and the horrors there of; in Nakiri 34
and Munkari with the eventful inquest. —

35 *„Who is thy God and thy prophet, what is it with*
„thee? —
„What is thy religion, how doest thou turn in prayer?
36 „Say: *Towards sunrise. — Allah, Muhammad, Guorāna!*
„The faith of the Kaʾaba; God knows my word is true.“ —
37 They turn to him saying; thou shalt have mercy;
they widen the grave for him, they make it light. —
38 Oh God make it, I beg thee, easy for us;
to answer at the grave, — for awful it is. —
39 If there be one, who knows not his faith;
and has his heart set upon worldly goods. —
40 And he begins to tell them, he knows none of these things; he will be told:
„You shan't know now.“ they strike him with the iron club.
41 And could every people and spirit help — together,
— they would not be able to move that club for one span. —
42 Make strait, the grave for him, put the scorpion and the snake with him,
Make him a fire brand. —
43 There is he tied till all Creation stands to judgement; throw him to the fire. — He is left there. —
44 O God who is the keeper of every creature
Save every goodly man, with the mercy that is thine. —
45 From purity of heart never part for ever;
every time, when the hour comes, do pray. —
46 At the break of day — early pray. —
Pray at 2o'clock after noon when the time comes to thee, —
47 Pray 4 o'clock at evening time when both sun and
eyes do meet; be ready quick when the sun has set,
pray after sunset. —

Pray still later, when the evening's light is gone, 48
pray at nightly hours, pray without ceasing. —

Every one, who leaves this undone, after being 49
buried, he must burn; — would to God, that long
ago he had put himself to prayer. —

Do not forget to pray with the congregation in the 50
day of prayer; if you are in grief try to bear affliction. —

Do not forsake the house of God, to sit down in 51
the Devils house, to enjoy good living. —

To bear heat, hunger and thirst for the sake of 52
conjoint prayer, is better than to eat and drink to
fatness and to kneel single for prayer.

Do not let the seeking after worldly gain keep you 53
back from the house of prayer; Do not leave off prayer
or else you get into distress. —

Do not desire to have every thing, that can be had; 54
Nor care for poverty either, however you maybe poor.

Many, who now do possess, one day they will have 55
nothing; and many, who do not have any thing; one
day they will have some thing. —

To have to loose the next world, this certainly must 56
be loss; but to forego this present and to gain the next
world, this certainly will be gain. —

Do not be opposed to the giving of tax; if jou will 57
be saved, do not withhold the tax.

Every one that refuses to give, — he will have to 58
burn in the hollish fire, a great firebrand will he be. —

If it be cattle that took up the cares of his heart, 59
into the fire shall they push him with horns, —

and when the last of it has passed;
the first will forthwith return to the task. —

60 The faith, which God demands, must be united
with works; and him who parts these two, will they
fight with the sword. —
61 When the Ramazan has come, keep the fast with
prayer; do not deny God in this month neither with
hand noor foot. —
62 This month washes from sin, make clean the whole
man and Satan is bound till to the last day thereof. —
63 Leave from slander and calumny, give up eating
forbidden things; do not talk about matters, with
which you have nothing to do. —
64 Be strict in observing this month from the very
first day, till you have kept holy all of them; begin
with the first day, end with the last night. —
65 You shall bring in the holy-keeping of this month,
should an ordinary cause prevent you from eating; if
66 some distress has come to you before its time was up. —
As soon as early morning greets thee, do not eat;
Drink not, touch not thy wife untill the sun has set. —
67 Do not take too much water to wash thy mouth
and nose; do not take snuff in thy mouth nor in thy
nose either. —
68 The whole of these things are allowed when tasted
before day break;
but when they dispute about snuff at all, — then it
is as well to leave it untouched.
69 The question arose between *ʿAlīyu* and *Ganīu*,
who forbids to take snuff for the sake of salvation. —
70 *Laganīu* forbids it *ʿAlīu* allows it;
May he of the two be struck with blindness who told
the lie.

Blind is the allower, the forbidder is not blind; 71
he may return and see his error and will believe in
the Command. —

Observe cleanness of heart, then every sin is wiped 72
off; but upon transgression and forgetfulness of the
law, there follows the fire's reward. —

Make the yearly journey for God's sake if you will 73
keep the word;
do not fail to pass through Madina when you return. —

Pass to the grave of Muhamad; 74
God be merciful unto him and bless him, — the
illustrious man. —

Ask any thing you like and you will get it; 75
the best things are at his disposition, the last of the
prophets is he.

He is the best of Creation both on high and here 76
below;
He loves every believer, he who is himself the be-
loved of God. —

Follow the faith of Muhamad, leave false religion; 77
show that by word and deed if you want to receive
mercy.

Do not part from good people, leave the company 78
of the bad;
Leave alone the ignorant and keep to the learnd and
wise. —

Do not countenance falsehood, do not connive at 79
wrong;
or else you will go to the fire, when you die. —

Do not be like wolf, leopard and lion; 80
do not be like eagle, dog and vulture. —

81 The wolf will dash at, — the leopard bounce upon every thing, they meet;
the lion will seize with strength, swift is the eagle's dart.

82 The dog hunts and runs after the spoil, the vulture flies high; that he may see the carcase if it be rotten for him.

83 As to the robber's spoil — he will repay the robbed, by 70 prayers for thus the robber had found mercy before.

84 Do not follow evil lusts, lest you go too far and sin be done; do not go beyond what is right. —

85 Do not look at one, who is none of yours lest you covet her; do not seek to behold her face neither within nor out of doors. —

86 The smell of the adulterer's shame (private parts) is increase of torture to the company in hell.

87 Swollen shall it be standing out as a hill flowing with loathsome matter, — disease will come and eat up waist and bone. —

88 Do not bring on you public cursing and flogging, of the law and the fire too at last.

Tasting the sweetness of the world, is but for the twinkling of the eye; — ah both quick and nasty. —

89 Do not love the world and if you are an ennemy of God, — you will soon be good for a firebrand. —

90 All sin that comes from the love of the world, shall not have mercy.

91 Who denies God, although he pray and keep the fast and pay the tax, perform the journey, and keep on praying, — yet, after all, he must burn. —

Keep in mind, that God has promised to us; that 92
He will judge the world at the last day. —

Good and bad are weighed together, when the good 93
draws, those people have mercy. —

If the bad weighs down, — they are fellows of hell; 94
those are the ungodly, who sit in hell.

Thus will the bastard ask his mother; how will it 95
be with me after death, — at the end?

Be not puffed up, keep yourself humble, then they 96
will lift you up; be not envious, be kind to your family and friends. —

Let Satan be accursed, because of his lifting up; 97
envy hindered Caïn from having mercy. —

Do not break your word, do not tell tales; do not 98
calumniate, be not a godless man, leave these things all. —

Great mercy and blessings be, upon our Prophet, 99
he is the last man of God. —

II.

صفاجِ لسل فلب فوت عود تفودمبّ هبّ جون

SIFÁĠI LASLI FÚLBE FŪTA
ʿĪYUDE TO FUDỌ̄DEMABBE HEBBI Ġ́Ọ̄NE.

THE HISTORY OF THE ORIGIN OF THE FULAS OF FUTA, FROM THEIR BEGINNING TILL NOW.

عَبْدُ ٱلْقَادِرِ ٱلْإِمَامُ يَحْيَ ٱلْإِمَامُ أَحْمَدُ ٱلْإِمَامُ عُمَرُ * عُلَامِ
دُوبْ نُوقَىْ جُوِ عُمَايِ * ٱلْإِمَامُ سَدُ لَامِ عِنْ طِرْ لَامُ ٱلْإِمَامِ
أَبُو بَكَرِ عُمَايِ * بُوتِ ٱلْإِمَامُ يَحْيَ عُلَامِ دُوبْ سَبُ عِقُعْ
عُمَايِ عِنْ طِرْ لَامُ ٱلْإِمَامِ أَبُو بَكَرِ * بِلَمِّنِ ٱلْإِمَامُ أَحْمَدُ
عُلَامِ دُوبْ طِطِ عُمَـــايِ عِنْ طِرْ لَامُ ٱلْإِمَامِ أَبُو بَكَرِ *
بِلَمِّنِ ٱلْإِمَامُ عُمَرُ كَنْكُ عَأُنْ بِفِلِنْدِّرِ عِوْطِ بُطَلْ هِبِّ مُتَلْ *
كُطُنْ بِوَرِ مَوْدُ إِبْرَهِيمَ مُبَابِمْبَا مِنِزَاوِ ٱلْإِمَامِ أَبُو بَكَرِ *
بِلَمِّنِ ٱلْإِمَامُ إِبْرَهِيمَ قِطَلْ ٱلْإِمَامِ أَبُو بَكَرِ كُعُنْ عَٱلْإِمَامُ
عُمَرُ وُنِى عِلْنْتُنْدَّرَلْ جُونِ * إِدْبِ جِهَادِ فُتِنُو هِبِّ جُونِ كُ
دُوبِ تِبِبتِرِ عِسَبَنْطِ تَنِ عِجِيطِطِ هِكَ *

تِمِّ صِفَاجِ لَسْلِ فُلْبِ فُوتَ عِوْدِ تُفُتُوبِمَبِّ هِبِّ جُـونِ
عِكَنْقُلْ مُحَمَّدُ صَالِحُ عِإِبْرَهِيمَ مَنْدِنْكَ *

هَبِّ عِوْطِ عليدِ فُوتَ حَاءِ دِيَنْ لَنْدَنْ أُرُبُنْكَ * هَبِّ كَاكَنْدَ
هَبِّ لبيدِ سُمْبُبَا هَبِ لبيدِ تنْلَجِقِ * عَدِ طُنْ حَاءِ كَمْبِىَ *
كَنْكُ وَتِ دِينَ حَاءِ سُوسُ عليدِ لِمْبَ عليدِ سُلِمَا * هَبِّ
طُنْ حَاءِ فَلَبَ عليدِ جَلُو عليدِ سَنْسَمْبُ عُنَبِى طُنّ حَاءِ
كَمْبَرِيَاجِ * عُفيلِ حَاءِ لبيدِ بُنْدُ حَاءِ لبيدِ بَمْبَرَ جَالِبَ قَطَ
عقَانِى * عُنَبِى طُنْ حَاءِ كَابُ حَاءِ تَبُنْقُلْ بَنْجُلُو عُلَامِ
دُوبِ سَبُّ جيقُعْ *

أَلْإِمَامُ عَبْدُ ٱلْقَادِرِ عِمَّنِ فِى لَامُ * بدَاكُنْدِرِ بفِلنْدِرِ
عكيتِقِيَّا * بُورِ بَابمْبَ * بلَمِّنِ ٱلْإِمَامُ عَبْدُ ٱلْقَادِرِ قطَلْ
ٱلْإِمَامِ سُرِ كُعُنْ فيلِ لبيدِ فُلُسَبَ عليدِ فِرِيَّا عليدِ بنْسنْقِل
عليدِ بَنْتُ عليدِ نُورَ عُلَامِ دُوبِ سَبُ تَنِ عُمَايِ * بلَمِّنِ
ٱلْإِمَامُ أَبُو بُكَرِ جِكُرُ عُنْ هَبِّ لبيدِ كُرُنَّيَا عُلَامِ لبِّ
جنَنْى عُمَايِ * بلَمِّنِ ٱلْإِمَامُ أَبُو بَكَرِ عُفيلِ مبسنْدبنْكُد عُنَبِ
كُنُ فَلَبَ نَنُ بُنُي * عُأَرِّتِى عُنَبِ كُنُ كُرُنْكُ عُفُسِ لبيدِ
هُوْطِ * عُنَبِ كُنُ بَانُ عكُنُ تنْلَجِقِ طِعْ كُ جِهَادِ *
هَكُنْدَمَكُ عفُوتَ عُفلِنْدِرِ عاَلْإِمَامُ عَبْدُ ٱلْقَادِرِ علَابكُو *
عُوَرِ طُنَ لَمْطُ سُرِيَّا عُرَطِيب * عُفلِنْدِرِ علَمْب نَىْ ٱلْإِمَامُ

وُسُقُرَمَ * عُتَوِيب هِبّ وِطِ قَمُلْ عُسُرْتِ لَبِمَكُ عُفِيرِ نُنْدُورِنْدُ *
يِمْبِبِنْ رَطِيمُ عُدُقِ حَاءِ تِمْبُ عُأَرِى حَاتُ قَرَمُكُ أَلَّفَ عُوِعِ
كُتُو مِفِيرِ نُنْدُرُ هِيفِرِبِنْ * عُوِعِمُ عَـلِـبِى كُ سَتِ *
مُسِبِمِيطِ بِنْ عَلَاطُعُ * بِعِت نُلَلْ بِنُلِ حَاءِ فُقُمْبَا تُمَوْطُمَبُعُنْ فِي
أَحْبَارِ بِنُلْدِ عَوَ يُبـِعـِمّ مُتَجِى مُسِيتُ عُجُوطَتَاقْ * قَرَمُكُ
أَلَّفَا عُنُلْتِ عِمَبّ فُقُمْبَ * يُبِفُتّى عِتَلَنْسَنْ هِيفِرِبِنْ كَتِ
هَوْتِتِ هَمّنِ تَلَنْسَنْ بِفِلِنْدِرِ عِفُلْبِبِنْ * أَلَّهُ عُكِ فُلْبِبِنْ نُلَلْ *
كُدِنْ حَوْرِ وُنِى فُدُوِبِ جِهَادِ عِفُوتَ جَلُو *

بِهَوْتِتَنِ فِى لَمِنْقُلْ سَبُنَ جِهَادِ قَسَصَ عَبَـاوُ لَمْـطُ *
مَوْلُمَبّ عُنْمَّاكِ يُبِلَمّنِ أَلَّفَا مُتِمْبُ بِلَمّنِمُ * أَلَّفَـا مُتِمْبُ
لَامِ دُوبِ سَبُّ عِجُنَنِ * كُ عِطِعِ دُوبِ كُـعُ هَبّ فُوتَ
عُدَرْنِ دِينَ عُمْبِرِ عُمَـاىِ * بِلَمّنِ الْإِمَامِ سُرِ كُعُنْ هَبِ
لِبِدِ سَنْقَمَ عِلِيدِ كُرَنْكُ عِلِيدِ كَسِ عِلِيدِ وَاسُلُنْ حَـاءِ
هَوْتِنِ عِمَـاىُ وُطُوُ عِلِيدِ جُومَ عِلِيدِ بُورِىَ عِبَنْبُكُ عِلِيدِ
بَجَمْ * عُهَبّ لِبِدِ جَبَنْدِ جُوِ عُلَامِ دُوبِ جَبَنْدِ تَتِى عِنَىْ
عُمَاىِ * بِلَمّنِ بَاوُ طُنْ أَلَّفَا صَالِحُ قِطَلْ قَرَمُكُ أَلَّفَا كُعُنْ
هَبّ لِبِدِ تُرُنْ عُلَامِ دُوبِ نَىْ عُمَاىِ * بُوتِ بَادِمْبَ كُعُنْ

لَسْلِ فُلْب فُوتَ كُ فَاسْ بِعِوِ *

لَسْلِمَبْ كُ عِمُرْ عِقْنْقُلْ عَارَبْ *

مَوْب عَرْبِبِنْ كُ يِمْب طِطْ سِبِدِ عِسبِبِ * بِعَرِ حَاءِ لِبِدِ
جَاكَا حَاتُ وَلِيُّ عَلّ عِنْبِدْمَكُ اَلْحَجْ صَالِحْ سُوَارِ * مَوْطْ
قِنْقُلْ مَنِنْكَاب * بِوعَنْمُ مَعَرِي حَتُمَعْ تُرَابِمَ بَرَكِ *
كُ فِتِنَ يَنِ تُلِبِدِعَمِ * عُوعِب فَجِّى حَاتُ لِبِدِ بِوعِى
فُوتَ جَلُو * كُ طُنْ وَنِى نِيبِرِبْمُعُ * عُدُعَنِيب بِبِلِى
بِعَرِ حَاءِ فُوتَ * سِبِدِ هَمِ عَيَنّبْ دَابُلَا عُوُنِى طُنْ حَاءِ مَاىِ *
هِبِّنِى بِعُنَمَكُ عُنْ جِبِنِ بِب طِطْ نُوحُ عِمَالِجْ * نُوحُ جِبِنِ
كَرِمَكُ اَلْفَا * مَالِجْ جِبِنِ سِرُنْ يُوسُفْ عِابْرِهِمَ * سِبِرِ عَرِى
حَاءِ فُقُمْبَ عُجِبِنِ طُنْ بِب كُ بِنْ وَنِى حَكُّدْ مَاجِ كُ
بُبِدِ وِعِتِنُنْ جَاعِطِنْ كُ تَنِ * بِرِيَا فُقُمْبَا كِبِبَدِلِ * كُطِنْ تَنِ
وَنِى اَلْهَادِلِ تِمْب * مَاجِضُنْ كُ طِطِ بِلُو تِبِنِ *

بِب سِبِدِبِنْ عِبِب سِبِرِبِنْ بِيِنِتِ بَحَلّدِ فِى جِهَادِ عِلبِدِ فُوتَ *
تَوِى كُ بِب سِبِرِبِنْ وَنِى مَوْب * اَلْاِمَامْ سِرِ عُيَهِ حَاءِ سَارِ بِوعِى

Lasli Fulbe Fūta, ko Fās beǯiwi.

*Laslimabbe ko ǯimorde e gengol ǯArabe * maube arbeben ko yimbe dido Sēdi e Sēri. * be ǯari ǩāǯe lēdi Ǵāka ǩāto walīu ǯAlla ǯindemako Alǩaǵi Sāliǩu Suwāre Maudo gengol Maninkābe. * be wiǯánemo Menǵari ǩātomaǯa torādema bárki * ko fitina yáni to lēdiǯame * owiǯibe fēǵe ǩāto lēdi be wīǯe Fūta-Ǵalō * ko don wóni nībirdemoǯon * o duǯanībe, be beddi be ǯari ǩāǯe Fūta * Sēdi hammiri ǯAinde-dābolā owóni dō ǩāǯe māi * heddi bidomako ǯon ǵibini bibe dido Nūǩu e Māliǩ * Nūǩu ǵibini Karamoko Alfā * Māliǩ ǵibini Sērnu Yūsufu e Ībrahīma * Sēri ǯári ǩāǯe Fukúmba oǵibini don bibe ko ben woni Ǵākunde Māǵe * ko lēdi wiǯedēnō ǵāeden ko tati * Buria Fukúmba Kēbāli * ko den tate woni alhāli Timbo * māǵeden ko dídi Bálleō Tēne * bibe Sēdiben e bibe Sēriben yīdidi be ǩaldi fi ǵihādi en lēdi Fūta * tawi ko bibe Sēriben woni maube * Alimāmi Sori oyáhi ǩāǯe sāre bewīǯe Wosogórama * o táwi hibbe wadi ǵámol o sorti labimako o fēri dundūrundu * yimbeben radīmo o doki ǩāǯe Timbo * o ǯari ǩāto Karamóko Alfa o wiǯi kodo mifēri dúnduru hēferebeben * o wiǯimo ǯālibi ko sati * Musibemēde ben ǯalā doǯo * be ǯiti núlal be nuli ǩāǯe Fukúmbā to Maudomabbeǯō fi aǩbāre * be núldi ǯawa yobe immi motaǵi mosīto o ǵotatāko * Karamóko*

*Alfa o núlti ẹ mabbe Fukúmba * yo be fotoi ẹ Talańsan * hẹ̄ferebeben kadi hautite hammani Talańsań be felíndiri ẹ Fulbeben * Allah ʾoki Fulbeben nulal * konden ǩaure woni fudọ̄de ǵihādi ẹ Fūta Ǵalọ̄ **

*Be hautitáṇi fi lamińgol sábuna ǵihādi kásada ẹ bāwo lambdo * maudomabbe omāki yo be lammini Alfa mo Timbo * be lamminimo * Alfa mo Timbo lāmi dūbi sapo ẹ ǵẹ̄tati * koẹdiʾi dūbi woni koʾo habbi Fūta odarni dīna ẹ māiri o māi * be lammini Alimāmi Suri koʾoń habbi lẹ̄di Sáńgara ẹ lẹ̄di Koráńko ẹ lẹ̄di Kisi ẹ lẹ̄di Wāsolõ ǩāʾe haútini ẹ Māyo-wọ̄dewọ̄ ẹ lẹ̄di Ǵọ̄ma ẹ lẹ̄di Būria ẹ Bámbugu ẹ lẹ̄di Báǵar * o habbe lẹ̄de ǵapánde ǵúwi o lāmi dūbi ǵapánde tati ẹ nai o māi * be lámmini bāwo dõ Alfa Sāliǩu gédal Karamóko Alfa koʾoń habbi lẹ̄di Tọ̄ro * o lāmi dūbi nai omāi * be wati Bā-Demba koʾoń habbi ʾiwde ẹ lẹ̄di Fūta ǩāʾe dīań landań Arapóńga * habbi Kákande habbi lẹ̄di Sumbúya * habbi lẹ̄di Telǵigi adi dõ ǩāʾẹ Kámbia kanko wati dīna ǩāʾẹ Sọ̄so ẹ̄ lẹ̄di Límba ẹ lẹ̄di Sōlimā * habbe dõ ǩāʾẹ Falba ẹ lẹ̄di Ǵalọ̄ ẹ lẹ̄di Sáńsambu onabbi dõ ǩāʾẹ Kambareyāǵe * ofẹ̄li ǩāʾẹ lẹ̄di Búntu ǩāʾẹ lẹ̄di Bámbara Ǵāliba gāda ẹ gani * onabi dõ ǩāʾẹ Gābu ǩāʾẹ dabúńgol Bańǵulu * o lāmi dūbi sapo ẹ ǵẹ̄goʾo * Alimāmi ʾAbdul-kādiri immani fi lamu * be dākúndiri be felíndiri ẹ Kediǵīa * be wári Bā-Demba be lammini Alimāmi ʾAbdul-kādiri gédal Alimāmi Súri koʾoń fẹ̄li lẹ̄di Fọ̄lo-sāba ẹ lẹ̄di Firīa ẹ lẹ̄di Beńseńkele ẹ lẹ̄di Bántu ẹ lẹ̄di Nọ̄ra o lāmi dūbi sapo ẹ tati o māi * be lammini Alimāmi Abu-bakari Ǵúkuru * ʾoń habbi lẹ̄di Kurúnya o lāmi lebbi ǵẹ̄nai o māi * be lammini Alimāmi Abu-bakari o fẹ̄li Menseńdeńkūde onabi kónu Fálaba ńgu bonuī * o ʾardī onabi kónu Koráńko ofuse lẹ̄de hẹ̄ude * onabi kónu Bānu ẹ*

*kónu Telgigi * diʾi ko gihādi * hakúndemako e Fūta o felíndiri e Alimāmi ʾAbdul-kādiri e Lābigo * o wári dõ lambdo Surīa o radībe * o felíndiri e lambe nai Alimāmi ʾAbdulkādiri e Alimāmi Yāh̄ya e Alimāmi ʾOmaru * o lāmi dūbi nǫgai gúwe o māi * Alimāmi Sādu lāmi en der lāmu Alimāmi Abu bákari o māi * be wati Alimāmi yāh̄ya o lāmi dūbi sapo e gǫʾo o māi en der lāmu Alimāmi Abu bákari * be lammini Alimāmi Ah̄madu o lāmi dūbi didi o māi en der lāmu Alimāmi Abu-bákari * be lammini Alimāmi ʾOmaru kanko e oṅ be felíndiri ʾīwde putal hebbi mútal ko doṅ be wari Mǫdi Ībrahīma mo Bā-Demba minirāo Alimāmi Abu bákari * be lammini Alimāmi Ībrahīma gédal Alimāmi Abu bákari koʾoṅ e Alimāmi ʾOmaru wóni e londóndiral gǫne * ʾīwde gihādi fútino hebbi gǫne ko dūbi temédere e gapánde tati e gēdidi hīka **

*Tímmi sifági lasli Fulbe Fūta ʾīwde to fudǫdemabbe h̄ebbi gǫne e koṅgol Muh̄ammadu Sālih̄u e Ībrahīma Mandíṅka **

The origin of the Fulas of Fūta; — they came from Fezan (fas); their origin is from the Arab tribes; the headmen of those who came, were two men *Sẹdi* and *Sẹri.* — They came to the *Ġaka* country to *Walīu-Allah* whose name is *Alhaġu-Sālih̄u-Suwāre* a headman of the Mandingo people. — They said to him: We come to thee to ask of thee a mercy; trouble has come to our land. He told them: Pass till to the country *Fūta-Ġalō̃*, there shall be your abode. He prayed over them. — They passed till they came to Fūta. — *Sẹdi* traded to the Lowlands (*ainde-dābola*) and there he remained till he died. — He left his son who begat two sons *Nūh̄u* and *Mālik̄.* — Nuhu begat the priest (Karamoko) Alfa. — Malik̄ begat Sernu Yusufu and Ibrahim. — *Sẹri* came till to Fucumba, there he begat sons, who remained in *Hakunde-Māġe* (the Middle-riverland) = بين نهرين. — So is called a country in which are three towns *Burīa*, *Fucūmba*, *Kēbāli*, which three are confederates to Timbo; and the two rivers are *Balleo* and *Tẹne.* — The sons of *Sẹdi* and *Sẹri* had a time ago met each other and talked about a Crusade into the Futa country. — Then a time came when the children of *Sẹri* grew up to men. — Alimami Suri went and came to a town called Wosogorama. — He

met them as they danced, he drew out his knife and shorę up the drum; so the people drove him and he fled into Timbo and came to Alfa the priest and said: My great brother; I have shorn the drum of the infidels. — He answered you have got up a guarrel. Our relations are not here. — They got a messenger and sent him to Fucumba about this matter; to their headmen. — They sent back they must be ready. — He that commits murder cannot sit down quiet. — Alfa the priest sent back to Fucumba to say: they must get ready to meet in *Talańsań.* — The infidels came again together and traded in *Talańsań* and fired upon the Fulas. — But God granted the Fulas help. — This war was the beginning of the Crusade in *Fūta-Ǵalõ.* — Then they assembled again to choose a king, because a Crusade is not allowed without a king; their headman said they must make the Alfa of Timbo king; so they made him king. — The Alfa of Timbo reigned 18 years and it was in these years that he fought Futa and introduced the religion in the land and died. — They made king Alimami Suri, who fought against the land *Sańgara* and *Ko-Koranko* and against the land *Kisi* and the land *Wāsolõ* till they come to the Red-River (*Mayo-wǫdewo*) and the land *Ǵǫma* and the land *Bure* and *Bambugu* and the land *Baǵar.* — He fought against 50 countries, he reigned 34 years and died. — Afterwards they made king Alfa Salihu the son of Karamoko Alfa, who fought against the country *Tǫro*, he reigned 4 yours and died. — They called back Ba-Demba, who fought from the country Futa till to the Saltwater in the Rio Pongas, he also fought against the Rio Nunez and the country Sum-

buya; he fought against the country *Telǵigi*; then he entered Kambia so he fought on and established the religion in the Susu, Limba and Solima countries, then he fought on till to the *Falaba Ǵalŏ* and *Sansamba* countries; he carried on the war till to *Kambareyāǵe*; he fired into the Buntu country and in the Bambara country also both on this side and on the other side of the *Ǵāliba* then he carried the war till to the Gambia till to the river Senegal, he reigned 16 years. — Alimāmi abdul-kadiri came to the reign. — They make camp against one another; they shoot upon one another in Kedigia they kill Ba-Demba. They make king Alimāmi abdul-kadiri the son of Alimāmi Suri who shot into the country *Folosaba* and into the country *Firia* and the country *Beṅseṅkẹle* and the country Bantu and the country *Nǫra*, he reigned 13 years and died. — They make king Alimāmi Abubakar the trader (*Ǵikuru*) he fought against the country Kurunya, he reigned 9 months and died. — They make king Alimami abu-bakar; he shot into Mesendenkude, he carried the war into Falaba which he spoiled, he came over and carried the war into Koranko, he also devastated many other countries. — He carried on the wars of Bani and of *Telǵigi* and these were Crusades. — There was also shooting between him and Alimāmi Abdul-kadiri of Lābigo in Futa; afterwards he killed the king of Luria and put his people to flight; he fought with 4 kings Alimāmi Abdul-kadiri and Alimāmi Yaĥya and Alimāmi Aĥmad and Alimāmi Omar, he reigned 25 years and died. — Alimāmi Sādu reigned in the reign of Alimāmi Abubakar and died. — They chose Alimāmi

Yaḣya he reigned 11 years and died in the reign of Alimāmi Abu-bakar. — They made king Alimāmi Aḣmadu he reigned 2 years and died in the reign of Alimāma Abu-bakar. — They made king Alimāmi Omar, he and the latter one shot upon one another from sunrise till sunset, it was then when they killed *Mọdi Ibrahima*, who was the son of Ba-Demba who had a younger brother Alimāmi Abu-bakar. They make king Alimāmi Ibrahim the son of Alimāmi Abu-bakar; he and Alimāmi Omar have the rule now turn by turn. — From the Crusade's beginning till now are therefore 137 years.

Finished is the history of the origin of the Fulas of Fūta from their beginning till now after the statement of *Mukañad Sālik* and *Ibrahim* the *Mandiṅgo.*

III.

فطود دعبور تفوت حكد الفا محمّد جج عالمام عمر

عالمام ابراهيم كبيل

FUDỌ̄DE DE̱'E HAURE TO FUTA H́AKUNDE ALFĀ MUHAMMADŪ ǴUHE E ALMĀMI ẸNG Ọ̄MARU E ĪBRAHĪMA KO BAILO.

THE HISTORY OF THE WAR IN FUTA BETWEEN ALFA MUHAMED ǴUHE AND BOTH THE IMĀMS OF THE COUNTRY OMAR AND IBRAHIM.

قَلْبَبِمْ بَنْوِرِى حُورِ سَادُ بَنْتَمَادِنْ حَا تُ اَلْمَامِ * بِوِعِ
كَمْ كَدِ اَللّٰهَ رُكّيمِ كُنُ *

بِحَوْنِتِ بِمُجِنْتِينِ قَنْلّبِجّمَبَ اَلْمَامِ عُمَرُ مَاكِ اَوَ اَلْمَامِ
اِبْرَاهِيمَ عَنْ لُتّنْعِنْ تُسَارِ مِمْ مِرِبَنَ عِنْ حُبُّوبِمِ عُحَمّتِرِ سُقُتُرِ
عُونِنْ دَاكَ حَا حُبُّوبِمْ عَرُبِى بِقَلّدِرِ * اَلْمَامِ عُمَرُ فُولِبِ
عُوَرِى مَنْبّ كُلُوجِ تَنِ عِتِيمِ جِيتَنِ عِجَبْنِ جَاكُعُ
عِبِمْ جَاطِطُ عِكَلِى اُسْنِ لَمِى اُسْنِ مَوْدِى وُنْدُدُ عِجِع
حِوْدِنْ * اَللّٰهُ اِتِّ جَمِب مَمّ اِوْدِ دِنْجَنْدِ بِجِمَالِ جَنْب عَالْمَامِ *
كَلَتُ مِحَوْرِ بِفُولِتِ حَا جُونِ * لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ *

دُلُنْ بِڤَلِّدِرِ عَاڠْلَمَامِعِنْ دُكِ * اَلْمَامِ عُمَرُ حَمِرِ قُبِّنْ اَلْمَامِ
اِبْرَاهِيمَ حَمِّرِ كِيبَالِ اَتَنِو مُودِ اِبْرَاهِيمَ كَبَا عُواِمُ اَلْمَامِ
وُنْ كَلَ كُوتَنْيَمَا وَنَعِنْ كَلَ * بَاوُ اَلْمَامِ اِبْرَاهِيمَ وُنِى
مُودِ اِبْرَاهِيمَ كَبَا عُنُلِ اَلْمَامِ عُمَرُ يُعُعَنْ وُتَعُفِجُّ كُبِّنْ *
اَلْمَامِ عُمَرُ اُسبِنِى حَاتُ كِيبَالِ مُودِ اِبْرَاهِيمَ كَبَا عُوِعِ
اَلْمَامِ عُمَرُ وُنْ حُودِ كَلَ كُوتَنَعُنْ وَنَعِنْ كَلَ وُتَعُنْ حُلبِى
بَرْكِيجِ مَوْمِ مِبدِ نُلُتِّ عِبِينِ نُعَاجِ مَبِّ قُجَابُتُونْ بِجَوْتِنِ
بُونِ دُنْ مُكَلَ عُكَّرَا قَلِّ تُونَ هَا فُوتُ فُوْ رِنْتِى عِكِيبَالِ *
مُودِ اِبْرَاهِيمَ كَبَا نُمَرِمِ دُنْ * بَاوُ فُوتُ رِنْتِى عِكِيبَالِ بِدُاَنِيمُ
بِفُتِ يُمُوْنْ بُونِ تُكِبَالِ دُنْ حَادُقِّ لَنِّ فُوتَفُوْ رِنْتِ وُلِّتِى
مُودِ اِبْرَاهِيمِ كَبَا جُكِتَادِبِ وُنّدُبِ عِبنْتِ فُنْتُنُونِ
اِتِنْبُ * هَا تَبِّ اَلْمَامِ عُمَرُ بِعَدِّ نُنْ حَاعِ فُكُنْبَا * اُنّوُنِ
نُنْ بِنُلْتِ عِبَادِنْبَ عِكُهُنَّ مِنْ سُنْخَلِرِى رُتَّادِ * بَادِمْبَ
نُلْتِ يُمُمُجِ نُسَتِّ تَحُ * بُونِرِ نُنْ حَا فُوتَ فُوْ رِنْتِى بِعَرْنَرَا
حَا عِنْنْبُ حَوْرُدِرِ بَادِمْبَ عِجُبُّوبِنْ فُلِّدِرِى اَللّٰهُ اُكِّ بَادِمْبَ كُتُ
عُوَرِ قُجِيوِ عِمَتِّ عِسَعِيدُيَا * حَوْرِ كَدِ قُنُ حُبُوبِنْ
بُنِّيِى عِقَلْبَ بُوَرِ كُجِيوِ مُوَرِ هُورِبَجُعُنْ صَادُ بَنْتَمَا يِنِمِ

عنلد بيل * اَلْمَامِ ندتى فوتَ فِي وِريد اَلْفا عمر فوتفورنتِى
تمب بفقتن يَاد ت اَلْفا مُحَمَّدُ فِي وَرِقلمك اَلْفا عمر *
اَلْمَامِ عمر عاَلْمَامِ اِبْرَاهِيمَ بياد عفوت فو وندد عموم تنب
فو بيج هَا مجونِي تُدَاق * بنل اَلْفا مُحَمَّدُ لَمِيَّا يعم * بجونَنو
حَالقًا عنلت اُجَمَالِ نوتاد اَلْمَامِبان * عوِع ونا حينَد موم
فوتَ جنفاج ونايدن ون مجبال نوتاد فوت عاَلْمَامِعن *
سعلمام حبيلن فالحَمْدُ لِلّٰهِ سبعجّيل فومع نعمب قنن
ميَاتَا * بون عقندكا هَا سومبيى دري هادماي * جلطمب
نفلّدر حَا جند قع جمّ ينبم عر ببفلّ مود اِسْمَاعِيلَ مفودبيى
حج تدبر داك دبجند جنمّ ينبم ككن جتندر
لَنجقل دويتنو ينب ينمفو ناتنى حوتد بوع مطن وريد
عفو * اَلْمَامِعن ماك وندد عموم فوت بجمال حورين *
يهوت بفكّين بعر هَا عنلكلن بفوتى * اَلْفا مُحَمَّدُ اِمّن
قنق مع * يجقب اِدرتُ اَلْمَامِ عن عموم فوت تفوتنونن
قنقن حونتنيم بفلّم ببفلّدر * اَلْمَامِعن وندد عبيق عفوت
بدق حبّوم منجكّ بور موم تنب كهيو اَلْمَامِعن
كرِ ن بدنز بدك هَا عتنب * باو مع بجكّب كد تتنب

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّتَ اِلَّا بِاللَّهِ العَلِيِّ العَظِيمِ

فُلُودِ بِعِهَوْرِ تُفُوتَ حَكُدِ اَلْفَا مُحَمَّدُ جُمِ عَالْمَامِ عُمَرُ
عَالْمَامِ اِبْرَاهِيمَ كُبَيْلُ

كُقطَلْ اَلْفَا عُمَرُ مُبَيْلُ عِرِى حَمْدَ اللَّهِ سَبُ لَنْدَكُلْ
عَادِنْمَبّ بِنَاتِ تُسَارِ بُوِيرِ قطَلْ اَلْفَا عُمَرُ عُنَاتِ تُفُرِيجِهِكُّ
عُلُتِمِ عُبِرِ بَنْطَرَوَلْ تُقَلِّ جُنْكَلِّدِنْ عَرْتُي عُلَنْدِى مُبِرِ
بَنْتَرَوَقُلْ عُوِعِ كُمِنْ كُبُرْدُنْتَا مُجَابِى سَبُ مِيقُعَنْ
وُكُعَنْ تُنِقَلْ عُوِعِ كُسَبُ بَنْتَرَوَلْ يِنِرْتَامِ عُوِعِمُ وَنَا عَادِنْ
حُوِ بِيّنِنْدِرِ يِنْمِ فَابِى بِحَمِ بِسُتّبِدِرِ قطَلْ اَلْفَا عُمَرُ عُنْ
حُوتِ وُنْدُبِ عِينِمْمَكُّ عُهَبْرِي بِبَمَقُ عُنْ عِمّى عُعَرِ لَنْدَادِ
قُوَتِّمِ نُحَمْدُ اللَّهِ بِجَمُّرِمُ حَوْرِ بُورِمُ بِنَنْكِ بِيُقُقُنْ *

اَلْفَا مُحَمَّدُ لَمِيَّا عُنُلِ تُعَلْمَامِ عُمَرُ فِي حَوْرِدِنْ حَكُّدِمَقُّ
عَالْفَا عُمَرُ عُنُلْدُرِ لِلْحَالِيجِ اَلْفَا عُمَرُ قُعَدُرْنُو اَلْمَامِ جُنْتِ مِرْنْجِنِ

Fudọde dẹse haure to Futa ƙakunde Alfā Muhammadū Ǵuƙe e Almāmi ẹng Ọmaru e Ībrahīma ko bailo.

Ko gẹdal Alfa Ọmaru mọ bailo sari ƙamd Allāhi sabu lanǵagol sademabe. — benāti tọ sāri be wẹri; gẹdal Alfa Ọmarū ọnati tọ gọrẹ̄ǵe-mako ọ luttimo, ọ bọri bandarawal tọ galle; ǵongallede ọ ardui ọ landi: mọ̄ bọri bandarawángal? ọ wisi ko miṅ. — (ọ wisi) ko bórduda? ọ ǵābi ko sabu bẹngua. — Wọ ko an tūdingal? o wisi ko sabu bandarawal yenirdāmi? ọ wisimo wọna sāde ƙuwi? be yenendīri. — yimbe fabi be habi be sọbbindīri. — gẹdal Alfā Ọmarū ọ ƙọdí wọndude e yimbemako ọ habrui bábamako. — ọ simmi ọ sari landāde ko wadibe tọ ƙamd Allāhi. — be ǵaburīmo haure, be warīmo be naṅgi bẹngungu. —

Alfā Muƙammad Lamīa ọ nuli tọ Almāmi Ọmaru fi ƙáurende ƙakundemako ẹ Alfā Ọmaru, ọ nulduri alƙālīǵi Alfā Ọmaru ko sadórno. — Almāmi dyẹti miranǵidi ọ nuldi bailo. — Almāmi (Ọmaru) notidi Futa fi warẹ̄de Alfā Ọmaru. — Futa fọ̄ renti Timbọ̄ be fọkitani yāde tọ Alfā Muƙammad Lamīa fi wárgolmako Alfā Ọmaru. — Almāmi Ọmaru ẹ Almāmi Ībrahīma be yāde ẹ Futa fọ̄ wọ́ndude ẹ maube Timbo fọ̄; be yaƙi ha be ƙẹūtoi tọ dāka. Be nuli ẹ Alfā Muƙammad Lamīa iósar. — be

ǵǫda nǫ ħálaka. — ǫ nuldi ǫ ǵabāli nǫtāde Almāmi ęn̄. — Ǫ wiʾi wǫna hoinude māube Futa ǵangfaǵi wonādidi woni o ǵabāli nǫtāde Fūta ę Almāmi ęn̄. — Si Almāmi ħabīla walħamdu lillāhi, si be aǵila fǫmuʾu nǫ ę mabbe, kǫn̄ǫ mi yāhata. — Be woni ę kandāka dō ha ǵūmaie dāri hāndu maį. — Ǵāldemabe nǫ fęlindīra ha niānde ǵǫʾo ǵęma yimbe ari be fęli Mǫdi Ismaīlā mǫ Fōdueħaǵi tǫndęr dāka. — Dę niānde ǵęma yimbe kǫnnun̄gu be ǵonęndīri lanǵagol. — Dę wétuno bimbi yimbe fǫ nátani ħǫdude, be wiʾi męde waręde efú. — Almāmi ęn̄ be māki wondude ę maube Futa be ǵābāli ħaurende, — Iǫ hǫde, be fǫkidi be ʾari ħa ę Talikęle be fǫudi. — Alfā Muħammad imini kǫnun̄gu moʾun̄gu. — Īǫ ǵok be. — En dęr tǫ Almāmi ęng ę maube Futa fǫʾutīno-dō, kǫnun̄gu ħęutitībe, be fęlibe be felindīri. — Almāmi ęng wǫndude ę yǫga ę Futa be dǫki, hubūbe beǵǫki, be wari maube Timbǫ ko hęwi. — Almāmi ęn̄ gęri nǫ be dāira be doki ha ę Timbǫ. — Bāo mumu be ǵǫkibe kadi tǫ Timbo-dō. — Be felindīri ę Almāmi ęn̄ doki. — Almāmi Ǫmarū ħamīri Kǫyi. — Almāmi Ībrahīma ħamīri Kębāli. — Ǫ tawi Mǫdi Ībrahīma Kaba, ǫ wiʾi-mǫ Almāmi wǫn. — Kala kǫ wādaima wāda ęn̄ kala. — Bāo Almāmi Ībrahīma woni. Mǫdi Ībrahīma Kabba ǫ nuli ę Almāmi Ǫmarū ioʾar wǫda o fęǵu Kǫyi. — Almāmi Ǫmarū ǫ sęni ħato Kebāli. — Mǫdi Ībrahīma Kabba ǫ wiʾi. Almāmi Ǫmarū wǫn. — Ħonde kala ko wādadaʾōn wada en̄ kala wǫda ʾōn ħule. — Barkīdi maube męde nǫ lutti ę męde duāǵemabe kǫ ǵābǫtǫ-du. — be hautiti be wǫni-dō; mǫ kala okara galle tǫ wǫna ha Futa fǫ ręnti ę Kebāli Mǫdi Ībrahīma Kabba no māribe-dō. bāo Futa renti ę Kebāli be dūanī-mǫ be fǫti io be woni. — Be woni tǫ Kębāli-dō ħa ndūn̄gu lanni. —

Fuda-fǭ renti wállidi Mǫdi Ībrahīma Kabba. ǵǫketādebe woṅdude ę pundi fundunǭdi Timbo. — Ha dabbi Almāmi Ǫmarū be adi-du k̃a ę Fukumba. o woni dõ (kadi). — Be nuldi ę Bā Dęmba: ę góhoño męṅ sǫχlīri ruktāde. —

Bā-Dęmba nuldi io be múniu nǫ saṭi dak̃o. be wonīri-nõ k̃a Futa-fǭ renti be ʾardīra k̃a ę Timbo. — Haurundīri Bā Dęmba ę k̃ubūbebe fęlindīri. — Allāh ǫki Bā Dęmba kutuʾ ǫ wari kǫ hę̃wi ę mabe e Saʾidúya; k̃auri kadi konnū k̃ubūbebe bonui ę Falbā be wari kǫ hę̃wi be wari k̃ǫręǵeʾo Sātu Bantama. yimbe Falbabe be nuldīri hǫre Satu-Bantamande k̃a tǫ Almāmi. — Be wiʾi kãmbe kadi Allāh ǫkibe kutu. —

Be hautidi be mǫǵintīni ǵallę̄ǵemabe. Almāmi Ǫmarū māki, awa Almāmi Ībrahīma ʾaṅ luttange tǫ sāre mi rę̄nanai k̃ubūbebe. ǫ k̃ammę̄diri Sokǫ́tǫrǫ ǫ wadi dŏ dāka k̃a k̃ubūbebe ʾarui be fęlindīri. Almāmi Ǫmarū ǫ fǭlibe ǫ wari e-mabé gulūǵe tatī ę temędę ǵę̄tati ę ǵabande ǵę̄gǫ ę yimbe ǵę̄didǫ ę Kālīa. ǫ sǭni Lamīa ǫ sǭni Maundę̄a wǫndude ę ǵāe hę́ude. — Allā itti ǵembemabe Iyude dę niánde be k̃ębāli ǵembe ę Almāmi. kala tǫ be k̃auri be fǭlede k̃a ǵúni. — Lā k̃aula walā guwwata illā billāhi. —

The history of the war in Futa between Alfa Muhamed Gúhe and both the Imâms of the country Omar and Ibrahim.

The son of Alfa Omar whose is the country came to Hamd-Alah in ordre to converse with his people; they go to the town Hamdalah, they learn; the son of Alfa Omar went after his company (sc. people in his attendance), but found them not; he then rooted up cassado in a farm. —

Then the farmkeeper came and asked: who did root up the Cassado? he answered it is I. — He said what for didst thou root it up? he answered: because of my people. He asked again: Did you plant it? he answered: because of the cassado you curse me. — The farmer said: Is it not people that plant it? — They curse each other. — The people come, they fight, they cut each other. — The son of Alfa Omar goes away with his people and tells it to his father at home. He arose and came to ask what had come between them in Hamd-Allah; they meet him with war, they kill him, they take his people prisoners. — Alfa Muhamed Lamia sent to Alimāmi Omar because of the war between him and Alfa Omar. — He sent the goods (property) of Alfa Omar, which he pos-

sessed. — The Imam took the things and sent them into the country (that was Alfa Omar's). —

Alimami Omar called the Futa people because of the murder of Alfa Omar. — The whole of Futa joined the Timbo people; they are ready to go to Alfa Muhamed Lamia because Alfa Omar was killed. — Alimami Omar and Alimami Ibrahim go with all Futa and with all the chiefs of Timbo; they go till they reach the camp. — They send for Alfa Muhamed Lamia he must come; they sit down to settle the matter. — He (Muhamed Lamia) sends word; he does not wish to answer (viz: justify himself,) before the two Imams. — He said they (viz: the Imāms with the Timbo people) must not give uneasiness to the chiefs of Fuda; they (Timbo people) only make calumnies and slander (arab. خِيَانَة); and he will answer neither Futa nor the Imāms. If the Imāms fight me then let the praise be God's (وَالْحَمْدُ لِلّٰهِ); but if they let me alone, then every thing is left with them, but I do not go. — They sit down in the camp from the beginning of Ramadan till to the end. — A part of them schoot each other till one day in the night the people come and shoot Mōdi Ismael from Fodue Hagi inside the camp. — That day (in the) night the war-people give the word to one another for disbanding. — By the dawn of the morning all the people are ready to go home, they say we are killed invain. — The Imams and the chiefs of Futa say they do not wish war. — Let them go. — They get ready, they come to Tallikello and rest there. — Alfa Muhamed Lamia sent his war, his people (are told) they must follow thein. — When

the Imams and the chiefs of Futa were still resting there, the war overtook them. — They shoot them, they shoot each other. — The Imāms with half of the Futa people run away; the Hubūbe (so the people of Alfa Muhamed are called) follow them; they kill many of the Timbo-chiefs. — The Imāms try to save themselves, they run till Timbo. Then they run after the Imāms till to Timbo, they shoot one another, both the Imāms run away. — Then Alimam Omar went to Koyi, — Alimami Ibrahim went to Kebāli. — He met with Mọ̄di Ibrahim Kabba. He said to him: Alimami remain here. — Any thing that can do for you may do for us both. — So the Imam stopt with him. Then Alimami Ibrahim sat down, and Mọ̄di Ibrahim Kabba sent to Alimami Omar: Come, do not go farther from Koyi. So Alimami Omar came to Kebāli. — Then Mōdi Ibrahim Kabba said: Alimami Omar stop! any thing that may do for you both, may do for us all; do not fear. — The blessings of our chiefs remain with us; their prayers he will answer; they keep together, they sit down, he gives to each of them a farm to live in it untill all Futa would have come to Kebāli. — Mọ̄di Ibrahim Kabba kept them there. — After this Futa comes to Kebāli, they thank him; and they agree to stop there. — They stopt in Kebāli till the rains were over. The whole of Futa had come to help Mọ̄di Ibrahim Kabba to provide for them (viz: the two Imāms) together with the fugitive people from Timbo. — By the harvest time Alimami Omar was brought to Fukumba and he stopt there again. — Then they send to Pa Demba to say they were quite ready to go home. — Pa Demba sent word they must keep

heart it was hard just now. — So they waited till all Futa had joined them; and now they return to Timbo. — They find Pa Demba and Hubūbe shooting one another. — God gave Pa Demba victory, he killed many from them and also Saiduya. — Again he fell in with the Hubūbe warmen, they had destroyed Falba a town, he killed many of them; Sadu Bantama their leader was also killed. —

The Falba-people send Sadu Bantama's head to the Imam. — So they said again that God gave them victory. —

They afterwards came together and attended to their farms. — Alimami Omar said: Now Alimami Ibrahim you must leave the town for us both to keep it; I shall protect it for both of us against the Hubūbe. — He then traded to Sokotoro and erected a camp there till the Hubūbe had come and they shot one another. — Alimami Omar defeated them and killed of them: 3867 men at Kalīa; he burned Lamīa he burned Maundēa with many towns. — God gave them pauver! from this day they never obtained power against the Imāms; every time they met in the field they were defeated till now. —

God alone is powerful and strong!

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